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*Gathorne Hardy, First Earl of Cranbrook; a Memoir, with Extracts from his Diary and Correspondence.* In two volumes. Edited by the Hon. ALFRED E. GATHORNE-HARDY. (London and New York: Longmans, Green, and Company. 1910. Pp. xi, 381; vii, 408.)

GATHORNE HARDY was in Parliament from 1855 continuously until his death in 1906. For twenty-three years he was a member of the House of Commons, and after he became a peer in 1878 he sat for twenty-eight years in the House of Lords. Until the formation of the Salisbury ministry of 1895, when the Earl of Cranbrook was already eighty-one years of age, Gathorne Hardy held office whenever the Conservatives were in power from 1858. He was successively Under-Secretary for the Home Department, president of the Poor Law Board, Home Secretary, Secretary for War, Secretary for India, President of the Council, and Chancellor of the Duchy of Lancaster. He was closely associated with Disraeli during the whole time that Disraeli was Prime Minister, and although he entered Parliament twenty-three years later than Gladstone, he was only five years his junior, and he outlived Gladstone only by seven years. Gathorne Hardy was therefore the most prominent man in the Conservative party who was strictly contemporary with Gladstone and who was an active and recognized leader among the opponents of Gladstone during the whole of Gladstone's career as head of the Liberal party. Lives of Disraeli and of Lord Salisbury are yet to be written. Until they appear these two volumes, which have been compiled by his son from the diaries and correspondence of Gathorne Hardy, must rank as regards their value to the student of English history and politics alongside Morley's monumental *Life of Gladstone*. Gladstone and Gathorne Hardy sat on the front benches opposite to each other from 1858 to 1878, and during the whole of their political career they were opposed to each other on almost every question which came up in English politics. The only instance in which Gathorne Hardy seems to have felt a passing sympathy with Gladstone, or to have expressed any admiration of his course in politics, was in 1873 when Gladstone made a speech in defense of the rights and privileges of the Established Church on the motion of Miall, the chief advocate of disestablishment. On all points except on this, where Gladstone retained his early Tory instincts to a degree which forced him to antagonize his Nonconformist supporters, Gladstone and Gathorne Hardy were antipodal, not only in opinions and political principles but also in temperament. Hardy was eminently respectable, restrained, unemotional. He was a good, religious man, faithful and loving to his wife and family, charitable to the poor, and upright in all his dealings; but without one grain of enthusiasm, untouched by the democratic tendencies of the age, and entirely free from idealism or any touch of zeal or crankiness. Gladstone infused his intense con-

victions into every cause he took up. His emotion in politics was unintelligible and repellent to Gathorne Hardy, who writes in his diary again and again of Gladstone as "full of wrath and opposition", of his "explosions of passion and temper", his "white rage", his lack of conciliation, his "outbursts of virulence and folly". With temperaments and opinions so opposed, Gathorne Hardy and Gladstone in their lives present the opposite sides of the shield in every controversy in English politics during the latter half of the nineteenth century, and these volumes, however inferior to the masterly work of Morley in literary merit, will be received by the student with a welcome almost as eager as that accorded to the *Life of Gladstone* some seven years ago.

A. G. P.

*The Kulturkampf: an Essay.* By GORDON BOYCE THOMPSON, M.A., with a Prefatory Note by GEORGE M. WRONG, M.A., Professor of History in the University of Toronto. (Toronto: The Macmillan Company of Canada. 1909. Pp. vii, 141.)

CRITICISM is disarmed and the reviewer is compelled to sheath his scalpel by the circumstances attendant upon the preparation and the publication of this essay. As the brief prefatory note states, the author, a young man of twenty-three, had taken the degree of Bachelor of Arts in the University of Toronto in 1907, and had gone to Berlin in order that he might prepare a thesis for submission with a view to securing the degree of Master of Arts.

With no previous knowledge of German, the young man spent the winter of 1907-1908 in the imperial capital, mastering the language and gathering the material of which this little volume is the fruit. "Shortly after the essay was despatched to Canada for examination, its young author was seized with illness, and he died in Berlin on July 1, 1908." The book was prepared for the press by a friend in the Toronto faculty.

Disquieted, as were many of the leading statesmen of Europe, by the Dogma of Infallibility enacted by the Oecumenical Council of July 18, 1870, Bismarck saw in this attempt to restore the power of the pope a subtle attack on the newly organized German Empire. Both the attitude and the acts of Bismarck provoked a fear in the minds of numerous ecclesiastically minded Germans lest the Church might suffer in the general reorganization of Germany. This fear, fostered by many of the bishops, resulted in the return to the Reichstag of a group of men who were informed by the same spirit of loyalty to Church interests. At the outset, "there was no intention of building up an Ultramontane fraction in the House, although the idea of a Catholic party was by no means new." Out of this group, however, by the logic of events, the Clerical party finally emerged, and aligned itself strongly against Bismarck and all his works.

"Bismarck always insisted that the struggle, although waged against